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MISSIONARY

Continued from the Boston Recorder, from the London Missionary Register, for February, 1824.

SURVEY

PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER. [Continued.]

AUSTRALASIA AND POLYNESIA.

SANDWICH ISLANDS.

Of these Islands, Owhyhee lies to the southeast of the rest, which extend from it west-north-west. Owhyhee is 97 miles by 73; the following is the measurement of the other islands, with the distance of their nearest points from the nearest point of Owhyhee:—Mowee, 48 miles by 29 distant; Nukunono, 11 by 8 distant; 38; Rana, 17 by 8 distant; 60; Moroloi, 40 by 7 distant; 75; Waihu, 45 by 23 distant; 130; Atooi, 33 by 28 distant; 50; Onehow, 20 by 7 distant; 290. Tahiti, little more than a rock, is 23 miles south-west from Onehow. The distance from the eastern point of Owhyhee to the north-western side of Onehow, is about 390 miles.

AMERICAN BOARD OF MISSIONS.—1820.

The location of the Missionaries in the Sandwich Islands, was not, at the date of the most recent intelligence, in all instances permanently settled. The following statement, however, obtained on Saturday, May 29, 1824, at the Missionary House, Boston, is made from the latest letters.

Hanarooroh (Honolulu)—on Owhyhee (Oahu), the principal station.—Rev. Hiram Bingham, of the American Board of Commissioners for Foreign Missions, and Rev. William Ellis, of the London Missionary Society. Missionaries.—Mr. Levi Chambliss, superintendent of secular concerns, and Assistant Missionary.—Mr. Elisha Loomis, Printer.—John Honoree, (Honori) Native Assistant.

Wymah, on Atooi (Tahiti).—Rev. Artemas Bishop, Missionary.—Mr. Samuel Whitney, Licensed Preacher.—George Sandwich, Native Assistant.

Lahina, on Mowee (Maui).—Rev. Wm. Richards, Rev. Charles Stewart, Missionaries.

Kiroah (Kairua), on the western side of Owhyhee (Hawaii).—Rev. Asa Thurston, Missionary.—Mr. James Ely, Licensed Preacher.—Thomas Hoopa, Native Assistant.

Wakaha, in Heedo (Ohio), on the eastern side of Owhyhee.—Mr. Joseph Goodrich, Licensed Preacher.—Mr. Samuel Ruggles, Schoolmaster.

SOUTH AMERICAN STATES.

In Columbia, between forty and fifty schools of Manual Instruction have been established, one of which, at Santa Fe, contains 600 scholars. In Peru, the Government has manifested the deep interest which it feels in the universal education of the people, by a Decree, issued July 6, 1822, for the establishment of the System throughout the whole of Peru; the work had not yet begun; but in May last it had been entered on with one hundred scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the propagation and extension of the design, the conduct of it has been committed to a special Society, and an article has been adopted in the constitution, by which every person will be disqualified after the year 1830, from becoming a citizen, who cannot read and write—line being given for the operation of this law, from a consideration of the subject in which education has been left in these countries. In Chili, the Government had issued, in the 19th of January, a similar decree, establishing a Society for the promotion of universal Manual Instruction, under its own special authority and patronage. In Buenos Ayres, at Mendoza, at the foot of the Andes, Mr. Thompson, who has rendered in this state, and in those of Chili and Peru the most important aid, organized a flourishing Female School, under the highest patronage; at San Juan and Monte Video, also, schools were established.

In briefly surveying this Continent, in the order already adopted, we find it reported, that in Columbia, the demand for the Scriptures, particularly among the poor, and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles, and 500 Testaments were circulated at Lima, in two or three days; had their number been 5000, they would have been disposed of: so great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned, was obliged to close his door upon them: the number sold paid the cost of the whole: the New Testament is translating into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of 40 Testaments; but the state of things soon afterward improved; one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of two hundred Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures.—At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation, and from that place makes its way in all directions, into the surrounding country, and even into Patagonia.—At Bahia, Pernambuco, and Rio Janeiro, in the Brazil, the Portuguese Scriptures have been circulated; at Pernambuco, they were admitted duty free, and were applied for by the people in crowds: at Rio, an American captain found them much esteemed and thankfully received.—In Guiana, the negroes, in various places, willingly purchase the Scriptures, and manifest the benefit derived from them.

Christian knowledge is, moreover, making its way among the people of this continent, by means of Scripture Extracts and Religious Tracts. On the first of these it is said, in a letter from Lima:—“We have printed, at different times, Lessons for our schools, consisting of Extracts from the Scriptures; and these lessons are now used in the schools in Buenos Ayres and Chili. In this place, I am printing an edition of these lessons, consisting of 2500 copies, at the Government Printing Office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner.”

On the subject of Tracts, we quote the last Report of the Religious Tract Society:—“Our correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that

extensive field of operation. Tracts have, everywhere, been found to awaken a desire for the perusal of the Holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the ministers of religion, have literally never seen that precious volume, which contains the words of eternal life.

WEST INDIES.

The religious instruction of the whole slave population, combined with those habits of industry which religion forms, and which would become fixed and unchangeable by permission gradually to purchase their own emancipation by their labour, would substitute, for the present degraded and therefore dangerous mass of slaves, a race of contented and laborious freemen. This conviction is rapidly gaining ground; and will make its way wherever the subject is calmly considered in all its bearings.

Sir George Rose, himself an hereditary possessor of West India property, has recommended an Ecclesiastical Establishment, with express reference to this object. We are truly happy to add, that such an establishment is about to be formed. Bishops, appointed for Jamaica and Barbadoes, will have under them a body of clergy specially devoted to the religious instruction of the slaves. The incorporated Society for the conversion of the slaves is also beginning to enlarge its means of usefulness, with the concurrence and support of the Colonial Body; the West India merchants & Planters of London, having voted £1000 to its funds, and those of Liverpool and Glasgow respectively £100.

BRITISH AND FOREIGN BIBLE SOCIETY.

Antigua.—A correspondent writes:—“I knew an estate in this island, in which neither Bibles nor Testaments were to be found; the Manager had none, the overseer had none, the negroes had none. This deficiency is now happily at an end. It would much delight you to see the avidity with which the negroes read their Bibles.”

Bahamas.—The demand for the Scriptures continues to be great. Many copies have been distributed on the out-islands, to the joy and comfort of the poor people.

The gaoler writes, of some copies given in the jail:—“I find a greater alteration lately in the minds of the prisoners, from reading the Bible, than I have ever discovered in any other whom I have had under my charge during twelve years.”

Barbadoes.—An auxiliary for the people of color, had distributed 72 Bibles and 132 Testaments, during its fourth year.

Essequibo (Guiana).—On two estates in the island of Leguan, the plan of appointing Catechists for the purpose of reading the Scriptures to the negroes at weekly meetings has been adopted.

A Manager of one of these estates informed me that the negroes do three times the work which they formerly did, and are quite cheerful and happy.”

Danish Islands.—These Islands have been supplied with Creole Testaments.

Jamaica.—An Auxiliary of the People of Colour at Kingston, has laboured steadily for some years. Another Society has been formed, under the title of the Jamaica Eastern Auxiliary, and is very promising.

BAPTIST MISSIONARY SOCIETY.

Jamaica: 1814: Joshua Tinson, T. Knibb, at Kingston; H. Tripp, at Flamstead.

Mr. Tinson has the charge of a congregation of coloured persons, who had long wanted a minister; he has more than 400 Communicants. Mr. Knibb is over Mr. Coulart's congregation; the Communicants are 2700.

CHURCH MISSIONARY SOCIETY.

Antigua: W. Dawes, Director of Schools.—C. Thwaites and Mrs. Thwaites, Superintendents.—W. Anderson, Rob. Keane, T. Prizgar, Patrick Skerrett, Eliz. Austin, Jane Grant, Henrietta Yeats, Mrs. Cable, Teachers.—11 schools, 1848 scholars; average attendance 1243.—Barbadoes: C. Phipps, Schoolmaster.—Dominica: Alex. Scot, Schoolmaster.—scholars 47.—St. Vincent: Anna Claxton, Schoolmistress.

Mr. Dawes writes of the Antigua Schools:—“The schools prosper in every quarter. Some of the first characters in the island openly advocate our cause, & others rapidly lose their prejudices.”

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

Hayti: 1823: Thomas Paul.

LONDON MISSIONARY SOCIETY.

Demerara, in Guiana: 1808: John Smith, at Le Reservoir; 1809: John Davies and Richard Elliott, at George Town and West Coast.—Belize, in Guiana: 1814: John Wray, at New Amsterdam.—Trinidad, 1809: renewed, 1822: James Mercer, at Jordan Hill.—T. Dexter, at Couva.

The Mission Registers at Le Reservoir, contained the names of 2000 persons, who had professedly embraced Christianity. Its Branch Missionary Society had contributed in the year, 2000.

The return for 1822 was as follows:—“Congregation, 800—baptized, 320 adults and 142 children—Communicants, 203; of whom 61 were added in the year—died, 3—excluded, 1—suspended, 3—re-admitted, 2—marriages, 114.”

At George Town, the communicants were 210, with 14 candidates: 192 adults and 105 children had been baptized.

The Chapel and School House in Berbice were destroyed by fire on the 22d of September; the loss is estimated at 20000; the Directors have granted 5000. It had been filled with hearers; the communicants were 40, the scholars 102.

NETHERLANDS MISSIONARY SOCIETY.

River Nickery, in Guiana: 1823: F. A. Wix.

SOCIETY FOR THE CONVERSION OF WEST-INDIA SLAVES.

Antigua.—James Curtin, B. Luckock: Day Scholars, 30; Sunday Scholars, 50; baptized, 16 adults and 42 children; communicants 200; candidates, 80.—Barbadoes: R. F. King.—St. Christopher's: J. B. Pemberton: congregation, 200 to 240; baptized, 17 adults and 80 children; died 73.—Jamaica: John Stainby: congregation, 1100; baptized, 242; communicants, 400; appointed, T. Stewart, H. Beams, and W. J. Utten; and N. Soham, as Catechist.—Neris: D. G. Davis, W. Hendrickson: congregation, 100; Day Scholars, 120; Sunday Scholars, 66; baptized, 18 adults and 34 children; candidates, 16 adults; communicants, 26; married, 4; died, 34.

Of the labours of Mr. Curtin, in Antigua, the Governor says:—“The Rev. James Curtin has been for some years on that Station, and has entered upon his books the names of from 7 to 8000 negroes, whom he has instructed in the truths of the Christian religion.”

Mr. Curtin reports, that on 57 estates, whereon there are now living 10,212 slaves, he has baptized 1318 adults and children; & that in the town of St. John's, containing 2200 slaves, 940 have been baptized by him.

The Governor, after bearing a high testimony to the Rev. John Stainby of Jamaica, and to the Rev. J. M. Trew, the Rector of the parish, states:—“There are in the parish about 700 adults and 200 children, who are now gradually obtaining a sound religious education.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Barbadoes: T. H. Pinder, chaplain on the Codrington estates.—Forster Clark, Esq. Attorney; S. Hinkson, Manager.

The congregation is from 250 to 300, the scholars 71, and the Communicants 31.

UNITED BRETHREN.

Danish Islands: 1732: Høne, Sparmeyer, Mæhr, Huenerbein, and Jung; at New Herrnhut and Niesky, in St. Thomas; Jung, Wied, Sybrecht, Müller, Schumann, Boehn, Götze, and Dams; at Friedensberg, Friedenthal, Friedensfeld, in St. Croix; Schaefer, Gloeckler, Kleint, and Blits; at Bethany and Emmaus, in St. Jan; Schwitz, and Brenner have sailed for these Islands.—Paramaribo, in Guiana: 1735: Genth, Graf, Bock, Voigt, Boehmer.—Jamaica, 1754: Hoch at Fairfield; Berger, at Carmel; Becker, at New Eden; and Light, at Irwin.—Antigua: 1758: Richter, Procop, and Robins, at St. John's; Newby and Brunner, at Gracehill; Orufesa, at Gracebay; Taylor, at Newfield; and Ellis, at Cedarhall.—Barbadoes: 1765: Berg and Sanderson, at Sharon; St. Christopher: 1775: Sautter and Johansen, at Basseterre; and Wright, at Bethesda.

Of the state of the Mission, Br. Matthew Wied, a venerable Missionary, of eighty years of age, and who has spent 41 years in the service of this Mission, thus writes in August:—“We cannot, indeed, speak of any great awakening among the negroes; yet we can declare, to the praise of God, that he carries on His work in our congregations; and leads many souls to us from among the heathen, who inquire what they must do to be saved. Such we rejoice to direct to Jesus; with whom they do not fail to find acceptance, and deliverance from sin and Satan.”

From Paramaribo, the following is the return for the year 1822:—

“There were 91 adults and 26 children baptized; 80 persons admitted to the holy communion; 41 departed this life in the faith of Christ. The congregation consisted, at the end of 1822, of 755 communicants; 138 baptized adults; 180 baptized children—in all, 1073; 50 more than last year.”

The last return for Antigua follows:—

“The number of adult hearers belonging to the five congregations at the close of the year, were 7420, of whom 4785 were communicants. The baptized children and catechumens are not here included.”

On the 11th of July the Jubilee of the consecration of the Church at St. John's was celebrated. During the 50 years, 16,099 negroes, young and old, had been baptized and received into the congregation: 35 Brethren and 35 Sisters have been employed in the service of the Mission, most of whom have already entered into rest.

From Easter 1822, to Easter 1823, there were 225 persons baptized or admitted to the Lord's Supper, at St. Christopher's—153 at Basseterre, and 72 at Bethesda.

In the Islands and Guiana, there are upward of 20,000 negroes under the superintendence of the Brethren.

WESLEYAN MISSIONARY SOCIETY.

St. Christopher: 1774: T. Morgan, H. Davies, W. Maggs: Members: whites 30, blacks 2514.—Antigua: 1788: W. White, sen., Daniel Hillier, Patrick French, W. Oke: Members: whites 41, blacks 4519.—Bahamas: 1788: John Gick, in New Providence; John Turle, in Eleuthera; W. Wilson, sen., in Harbour Island and Abaco; Roger Moore, in Turtle Island: Members: whites 565, blacks 610.—Bermuda: 1788: W. Dowson: Members: whites 64, blacks 45.—Dominica: 1788: James Catts, C. Janion, John Felvus: Members: whites 8, blacks 430.—Grenada: 1788: Moses Rayner, John Edmondson, Jun., T. Murray: Members: whites 8, blacks 322.—St. Bartholomew: 1788: John Hirst: Members: whites 32, blacks 363.—Neris: 1788: W. Gilgras, Jacob Grimshaw: Members: whites 25, blacks 936.—Trinidad: 1788: S. P. Woolley, Isaac S. Powell: Members: whites 5, blacks 140.—Jamaica: 1789: John Shipman, John Jenkins, at Kingston; Robert Young, at Port Royal; Peter Duncan, John Davies, at Spanish Town; W. Ratcliffe, W. Parkinson, at Bath; John T. Thompson, at Morant Bay; John Crofts, at Port Antonio; Francis Traynor, at Grateful Hill; James Horne, H. Allen, at Montego Bay; Isaac Whitehouse, H. St. John's Bay; W. Binning, at Bellemont: Members: whites 62, blacks 8433.—Tortola: 1789: Abraham Whitehouse, Joseph Parkin, T. Harrison: Members: whites 42, blacks 2035.—Demerara: 1814: John Mortier, James Cheeswright, at George Town and Mahaica: Members: whites 9, blacks 1207.—St. Vincent: 1817: W. Shrewsbury, T. Payne, John Pope, Joseph Fletcher: Members: whites 15, blacks 2889.—Hayti: 1817: Members: blacks 75.—Montserrat: 1820: T. K. Hyde: Members: whites 5, blacks 44.—St. Lucia: 1822: W. Squire: Members: whites 6.—Anguilla: John Hodge: Members: whites 17, blacks 155.—Barbadoes: W. D. Goy: Members: whites 16, blacks 59.—St. Eustatius: T. Truscott: Members: whites 8, blacks 219.—St. Martin: T. Pennock: Members: whites 13, blacks 135.—Tobago: John Nelson, John Stephenson: Members: whites 4, blacks 46.

Of the Schools, the Committee report:—“The number of children under regular instruction is upwards of 6000.”

In reference to the late insurrection in Demerara, the Committee are enabled to state:—“Not one of the members of our large Society of twelve hundred and sixteen, chiefly slaves, had been in the least concerned in the revolt.”

In Barbadoes, the intelligence of the insurrection at Demerara was made use of to excite violent rancour against Mr. Shrewsbury, then at that station; which ended in the demolition, by a large body of rioters, on Sunday, the 19th of Oct. of the new chapel at Bridgetown, with the Mission House and its furniture, and the chief part of the Missionary's Library; Mr. and Mrs. Shrewsbury being compelled to conceal themselves, and with difficulty escaping to St. Vincent.

The last return of Members, in the Islands and Demerara, is 26,171: of these 995 are whites and 25,176 coloured and black; forming an increase, in the year, of 115 whites and 1357 coloured and black Members. [To be continued.]

RELIGIOUS.

PRESIDENT DAY'S SPEECH.

Before the American Bible Society, May 13, 1824.

When I look at the efforts which are now making to send the word of life to the nations and the families of the earth, my thoughts are carried back to a memorable prayer which was offered nearly two thousand years since. Our Lord, knowing that his hour was come, that he should depart out of this world, and ascend to his Father, gathered around him the chosen companions of his labours, to deliver to them his dying benediction. When this was ended he lifted up his eyes to heaven, and said, “Holy Father, keep through thine own name those whom thou hast given me. Sanctify them through thy truth, thy word is truth.” The object of this petition of Christ was

that his disciples might be made holy. The means by which they were to be holy, was the word of truth. Nor were the disciples then present, the only persons for whom this blessing was asked. “Neither pray I for these alone,” says Christ, “but for them also which shall believe through their word; that they all may be one.”

The purpose for which this prayer was offered, will most assuredly be accomplished. From that day to this, the Scriptures of truth have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations which dwell on the face of the earth.

The truth of revelation is thus efficacious, because it is the word of the living God. It is, that truth which Omniscience has chosen to communicate as the light of the world. He who formed the spirit of man within him knows perfectly the means which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error; but has secured its triumph by an inviolable promise, “for as the rain cometh down from heaven and returneth not thither, but watereth the earth, so shall my word be, saith the Lord, that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please.”

And, Sir, it is God's own truth, the truth of his word, and that alone, which he ordinarily blesses as the means by which holiness is attained. There are other truths which are of high importance, in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society. But it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds, with which the heavens are filled.

“But never yet did philosophic tube, That brings the planets home into the eye Of observation, and discovers, else Not visible, his family of worlds, Discover Him that rules them.”

What philosophical code of ethics has ever been productive of practical goodness? If you would persuade a man to enter upon a course of piety and virtue, you must come to him in the name of the God of Heaven. You must deliver him a message from the throne of eternal justice. The rules of life which you propose to him must be clothed with the authority of the infinite Lawgiver. Your lessons of duty must carry with them the sanctions of eternal retribution.

The happiness also, which results from the practice of holiness is to be ascribed to the influence of revealed truth. There may be a momentary gratification from sensual indulgence. There may be a buoyancy of spirits in the youthful glow of health. There may be a delirious joy in the triumphs of unalloyed ambition. But there can be no substantial peace of mind which does not arise from obedience to the truth; the foundation on which rests the felicity of heaven.

Would you cheer the Christian who is languishing in poverty; open to him the volume in which he can read his title to mansions in the heavens. Would you revive the spirit which affliction has overpowered, spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death; read the invitations which direct it to look to the eternal God as its refuge.

The same Divine word, which pours light and joy into the heart of the humble believer; dispels the darkness which has rested for ages on the nations of the earth. It was this which burst the gloom, in which even the Christian world was sunk, before the Protestant reformation. It is this which from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God.

This is the true, the infallible, the only standard, of religious doctrine. Amidst the endless variety of opinions with which I am surrounded, how am I to fix upon a creed which I may know to be right? The discoveries of science will not reveal the secret. The researches and acquisitions of literature will never settle the question. The decisions of councils, of synods, of learned expositors, may only serve to confirm me in error. I can have no ground of safety but in appealing to the simple word of God. What I there find I know to be everlasting truth. What is not to be found there has no claim as a doctrine of religion. It may have a place among the dreams of philosophy. It may serve to give a polish to the weapons of theological combatants; but it does not belong to the armour of Christian faith. If we know and obey what our final Judge has revealed as the guide of our lives, we may safely be ignorant of the theories and speculations of men.

Should not the Scriptures, however, be accompanied with notes and comments? So far as commentators enable us to understand what we read, we may be grateful for their aid. But we are not to look for improvements on a revelation from Heaven. The volume of immutable truth is not to be wrought into a more perfect form by metaphysical refinement. It will not be in a higher degree the wisdom of God, and the power of God, to salvation, when translated into the technical language of modern theological systems. There is no sectarian alchemy, which can convert it into a purer, and more precious treasure. It does not yield to the rude hand, which would tear the veil from its mysteries. The waters of life will not flow with a more healing efficacy, by being mingled with the turbid streams which human ingenuity has put in motion.

In the sciences, and in the arts of life, we may look for discoveries. But the advances which are yet to be made in the knowledge of God and His kingdom, must consist in coming nearer and nearer to the revelation which he has made of himself. This is brought to us, indeed, in the language of men. Its brightness may be obscured by the medium through which it is communicated. But a more complete exhibition of religious truth, is not to be expected on the earth, to those who are admitted to learn the language of heaven, a more perfect revelation will undoubtedly be made. Mysteries which have been hid for ages, will be unfolded to the enraptured view of the redeemed. But till the divisions of futurity open upon us, we must rest satisfied with what is already revealed.

Is it necessary to distribute the Scriptures?—May not every one be left to procure them for himself? The records of this Society will abundantly show what has been the consequence of

leaving this supply to be furnished without combined and vigorous efforts. The man who is not already possessed of the Scriptures, has formed no just estimate of their value. In the absence of the sacred volume, he has lost all relish for its contents. If you would reclaim the profligate sensualist, you must not merely render it possible for him to purchase a Bible; you must carry it and place it in his hands. If you would rouse to reflection the thoughtless mariner, you must see that he has it with him as he rides upon the surges of the deep. If you would wish the rays of heavenly light to pierce the dark forests of the west, your labors of benevolence must remove the obstructions which prevent its admission. If you would convert the idolatrous Hindoo, you must read to him in the shade in which he reposes, the commands of the Most High God. What else can overthrow the systems of superstition, which have been gathering strength for ages, till they are almost as immovably fixed as the foundations of the hills?

What we do, Sir, for the distribution of the Scriptures to the present generation must be speedily done. They are rapidly passing beyond the reach of our efforts. If the infatuated votary of pleasure is not quickly reclaimed by the influence of truth, he will go down to death; his steps will take hold on hell. If the Bible is not soon in the hands of the wanderer on our western borders, he will never open his eyes upon its life-giving page. If the light of revelation does not shine upon the nations of paganism, the shadows of death will overspread them. They and we shall have gone to the generation of our fathers.

For the Boston Recorder.

FLORIDA.

Mr. Editor.—In one of your late numbers, some notice was taken of an effort now making to introduce the blessings of our holy religion into the Territory of Florida. Some further communication respecting the moral condition and prospects of this interesting region cannot be uninteresting to your readers.

Such information is the more necessary, as on this subject ignorance and mistake have extensively prevailed. And in the present era of Christian sympathy and benevolent enterprise, intelligence is seized with avidity from the remotest corner of our sinful world, respecting the moral character and immortal interests of its inhabitants, how much deeper should be our feelings for those who are no longer strangers and foreigners, but fellow-citizens with us, united in support of the same free and enlightened institutions, and politically in a condition to participate the same civil and religious blessings.

So long as Florida was a depressed province of Spain, there was sufficient reason why it should remain to us unknown and disregarded. It is now a part of our own beloved country. Thither our friends and kindred have gone and are continually going. We should be without natural affection could we be indifferent to their moral condition, their Christian privileges, their eternal destiny. And how must every patriot and philanthropist feel to know the solemn fact that this territory is entirely destitute of all those moral and religious institutions which are the glory of our land. Even the ordinances of the Catholic religion, since means for their support have ceased to flow from the crown of Spain, have sunk with the power that upheld them; leaving the people who had been trained to habits of entire dependence, almost without the disposition, and altogether without the power, of maintaining the institutions of their forefathers. Thus the change of government in that territory has had the tendency to suppress and destroy its existing religion, without furnishing a substitute.

A similar fate has befallen their established means for instructing the rising generation. Under the Spanish government, funds from the public revenue were appropriated to the support of common schools. Under the American, which claims to be liberal and enlightened, by an actual enumeration lately made at St. Augustine, it was found that among five hundred children in that city, only fifty were enjoying the advantages of any education. Yet how soon will these individuals be called to perform the duties of citizens in a government whose pillars are intelligence and virtue. We have indeed extended to that community the name of liberty, but none of the blessings of rational freedom. Without the means adapted by the Author of our nature to elevate and improve the social character of man, liberty is licentiousness. Wherever he is not brought under the controlling influence of public opinion and moral sentiment, he needs the rod of despotism to restrain his vicious propensities. In the present instance, the evil is enhanced beyond what is felt in those sections of our country which are reclaimed from the unbroken wilderness. In Florida, the long established habits of the old population are in utter hostility to what we should call propriety and good order. To say nothing of their form of religion, but what its votaries themselves acknowledge, it is well known to authorize an entire prostration of the Sabbath, that pillar of all well-regulated society. This holy day, designed as a season of sacred intercourse with heaven, a precious opportunity to release the mind from the dominion of sense, to bring it under a deep and salutary impression of eternal realities, is there perverted to a professed season of amusement, riot, and indulgence. Well would it be, were the old inhabitants alone under the influence of customs so utterly subversive of every principle of good society. But in the midst of contagion and death who is secure? If, as has been often observed, those who go from the older states moral and respectable, gradually become abandoned and almost heathen in our new settlements, how much more rapid must be the transformation of those who are daily surrounded with scenes calculated to destroy every sacred association, and break down every barrier reared around the character in childhood by efforts of maternal tenderness? There is in these scenes something which exerts a paralyzing effect on all the moral energies of the soul, which strikes a fatal blow at the root of social order and domestic happiness. So long as they are allowed to exist they will pour contempt on every effort to realize the blessings of enlightened freedom: they will equally blight the prospects of excellence in this life, and the hopes of felicity in the next. Nothing can counteract these evils, nothing can ever meet the exigencies and dangers existing in such a community, but the gospel in its purity. And to give this its proper effect, it must be planted among them, it must exert a constant influence, or these inveterate habits will never yield to its sanctifying energy.

These are some of the considerations which induced several gentlemen in the vicinity of St. Augustine recently to form an association, and accordingly to pledge themselves to use every exertion to establish among that people the regular ordinances of our holy religion; to renounce the moral ruins around them one beacon of divine mercy, to erect one temple to the God of our blessings; the Redeemer of our souls. Such an establishment will have the most salutary bearing on the re-

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.—Twenty second Anniversary.

This Society met in Boston for the transaction of its annual business on Wednesday morning, May 26, at half past 8 o'clock. The Report of the Secretary was read by the Rev. F. Wayland, Jr. After the reading of the Report, the Rev. Mr. Going moved that it be accepted, and that it be published in the American Baptist Magazine. His motion was seconded by the Rev. Henry Jackson, and passed unanimously.

The Treasurer's account was then read as audited by the committee. 487 dollars were in the Treasury, besides 500 dollars profits which had been realized in the past year from the publication of the American Baptist Magazine. This makes the valuable amount of 3000 dols. which has accrued from the new series. The funds now in the Society's hands for missionary purposes amount to about \$4500, besides \$1300 for the translations of the Bible. After the reading of the Treasurer's account, Mr. Loring moved that it be accepted, and published in the Magazine. The Rev. Mr. Cookson seconded this motion, and the Rev. Dr. Chapin, Professor of Divinity in the College at Waterville, moved a vote of thanks to the Officers and Trustees of this Society for their faithful services in the past year, and also to those societies and individuals which had contributed to its funds. The Rev. George Evans seconded this motion. And as Mr. Evans had labored as a missionary in our western country, he related some very striking facts of the deplorable ignorance of the gospel which he had witnessed, and of that wretched state of society which was the consequence.

After the unanimous acceptance of this motion, the following persons were chosen officers for the ensuing year:

Rev. THOMAS BALDWIN, D. D. President. Rev. Joseph Grafton, Vice President. Rev. Daniel Sharp, Secretary. Mr. Ensign Lincoln, Treasurer.

The President being absent on account of ill health, the Vice President delivered an affectionate address; exhorting his junior brethren, as the fathers were resigning their labours for God on earth, to be faithful in the promotion of the work which they had commenced. The Rev. Elisha Williams made the concluding prayer.

In the evening the Rev. N. W. WILLIAMS delivered the annual Sermon before the Society, from Rom. i. 14, 15.

BAPTIST GENERAL CONVENTION.

The Managers of the Baptist General Convention recently held their Annual Meeting in the city of Washington. Committees were appointed to examine into the state of the several missions under the direction and patronage of that body. Their reports represent them generally as in a prosperous condition.

The Board express much regret that their funds will not permit them to make the usual appropriation to the Burman mission. They determined however, that two thousand dollars should be sent as soon as practicable to Mr. Lawson, at Calcutta, for the use of the missionaries at Ava; any portion of which not exceeding 1000 dollars, may be applied at their discretion to defray the expenses of erecting buildings at that station, which are to be considered the common property of the mission. They also authorized the Superintendent Committee in and near Boston to employ the Rev. Mr. Boardman in collecting subscriptions and donations for this mission some time previous to his embarkation for India.

At Valley Town, five persons, three of whom are Indians, have been baptized. The school is full, and applications are still made for admission. Some new and salutary regulations have been adopted. Messrs. Roberts and Farrier have found it necessary to discontinue their labours at this station. The Board appointed the former agent to collect funds for the benefit of the mission. Appropriations to the amount of \$1,707, 32, were made for Carey station. The Committee recommended an application to Congress to procure suitable sites for colonies, "where civilized and converted Indians may find a home, alike remote from the neglect and prejudices of white persons, and from the necessity of obtaining a precarious subsistence from hunting; where agriculture and the arts may be cultivated, and the great truths of the gospel made known. The Board appropriated \$300 to the Withington station, and adopted other measures to secure its success.

The Superintendent Committee of Columbia College stated, in their report, that the property of this institution, including stock, amounts to \$30,000, and its debts to about one half that sum. The receipts from the students are sufficient to support the Faculty; the Agent has received, during the year, from other sources, \$9,425, 58; and hopes are entertained of assistance from Congress. We add an extract from the Columbia Star, which manifests a commendable share of zeal and perseverance in prosecuting the benevolent designs of the Convention.

A Committee appointed for the purpose of concerting measures to obtain funds for the support of beneficiaries in the Theological Department, recommended, that the efforts which were proposed by the Convention at its last meeting to procure scholarships, and to form societies, be continued; and that the attention of the churches to which beneficiaries hold their membership be directed to the importance of forming Education Societies.

The Committee on the subject of devising means for the replenishing of the Treasury of the Board, made a report, which was adopted, and measures were taken to carry its suggestions into operation. The Committee recommended that the real necessities of the Board be distinctly and fully made known to the friends of the cause of Christ; that circulars be addressed to all the Mission Societies, which are auxiliary to the Convention, soliciting a special effort on their part; that the Board endeavour to find able, active and evangelical men, to take on themselves agencies in different parts of the union; that circulars be sent to all the Baptist ministers in the United States, requesting their co-operation; that measures be devised, to enable our "beloved and ever faithful brother, the Rev. Luther Rice, to renew his exertions in the missionary field; believing that the Lord has endowed him with talents possessed by few, for bringing into existence, and giving effect and permanence to Mission Societies;" and lastly, that it be recommended to the churches to make the cause of missions a subject of frequent and fervent prayer." [Watchman.]

Ordained.—In Conway, N. H. May 26th, Rev. BENJAMIN WILLEY, as Colleague Pastor with Rev. Dr. Porter, over the Congregational Church. Sermon by Rev. Asa Cummings of Northyarmouth.

Consecration.—The Consecration of Christ's Church, at Leicester, took place on Wednesday last week. The sentence of consecration was read by the Rev. James Morse, of Newburyport, and the service for the day by the Rev. Dr. Jarvis, of Boston. A highly appropriate and instructive sermon was then delivered by the Right Rev. Bishop, from 1 Kings, ix. 3. The Rev. Joseph Mansner, who has heretofore officiated in this Church, and who was ordained last winter, will hereafter have charge of it. [Yeoman.]

RELIGIOUS CELEBRATION OF INDEPENDENCE.—Christians of different denominations in Boston, will unite on the approaching Anniversary of American Independence in a Religious Observance of the Day.

On Monday, July 5, at 9 o'clock, A. M. an Address is expected to be delivered in Park-Street Church, by Mr. Leonard Bacon, Resident Licentiate of Andover Theological Seminary, accompanied with Prayers by Clergymen of the city, and Sacred Music adapted to the occasion—after which a Collection will be taken in aid of the American Colonization Society.

THE BENEVOLENT EDUCATION SOCIETY, Will meet at New-Bedford, on Wednesday, 9th inst. at 9 o'clock, A. M. A Sermon will be delivered in the afternoon, in Rev. Mr. Holmes' meeting-house.

NAT'L. EDDY, Sec'y. The Annual Meeting of the Middlesex Auxiliary Society for educating Pious Youth for the Gospel Ministry, will be held at Kidder's Hotel in West Sudbury, on Wednesday the 9th day of June next, at 10 o'clock, A. M. A Sermon will be delivered in Rev. Mr. Hurlbutt's Meeting-house, at 2 P. M.

SAMUEL STEARNS, Sec'y. The Norfolk Auxiliary Education Society will hold their Eighth Annual Meeting, at Randolph, first parish, in the Rev. Mr. Hitchcock's Meeting-house, on the second Wednesday of June, 9th day, at 10 o'clock, A. M. At 11 o'clock, A. M. a Sermon will be delivered by the Rev. Mr. Bailey, of Medway; and a collection taken up in aid of the highly important object of the Society.

At the last annual meeting of this Society, it was voted, to request all clergymen, connected with this Society, to announce to their people from the pulpit, on the Sabbath next preceding the annual meeting, the time and place of the same.

SAMUEL GLE, Sec'y. The Members of the Palestine Missionary Society are notified, that their Annual Meeting will be held on the third Wednesday in June, at Rev. Mr. Brigham's meeting-house, Randolph, at 10 A. M. The Anniversary Sermon will be preached at 2 o'clock P. M. by Rev. DANIEL THOMAS; after which a Collection will be taken up, to aid the purposes of the Society. JONAS PERKINS, Sec.

RELIGIOUS CHARITIES.—The following is a statement of some of the religious charities in this city, during election week:

Society for promoting Christian Knowledge, Piety, & Charity, First Church	38. 52
Evangelical Missionary Society	288. 70
Convention of Congregational Ministers	32. 93
Mass. Missionary Society, in Old South	107. 00
American Tract Society, in do	48. 00

The Rev. THEODORE CLAPP, has been appointed President of the New-Orleans College. This institution is reviving; but English literature makes but slow progress in Louisiana.

REVIVALS OF RELIGION.

We have received a pleasing communication from the Rev. Phineas Ball, of Sutton, N. H. dated the 13th of May, stating that the Lord has graciously visited that place, with some tokens of his mercy. "We have witnessed, (says he) large and solemn assemblies, and at different times, weeping in almost every part of the congregation, especially among the youth. There have been a number of conversions of late, and several have been reclaimed from their wanderings;—the prospect appears to be good, and we are looking for a glorious harvest. Fifteen months ago we had but twenty members in Society; the number has since increased to more than sixty. A reformation has lately commenced in Bradford, under the labours of our Congregationalist and Freewill Baptist brethren. There have also been some intimations of mercy in Haverhill. [Zion's Herald.]

Revival.—The Waterville Intelligencer of May 19th contains an account of a revival in Sidney, Maine. It commenced at a meeting for fasting and prayer, held by the 2d Baptist Church, in September, 1823. That church had then 51 members; 60 have since been added and the number of converts in the town is computed at about 90.—[Mr.]

Extract of a letter to the Editor of the *Columbian Star*, dated Falmouth, Va. May 18, 1824.

Dear Brother,—I have the pleasure of communicating to you a brief account of the revival at Jefferson and vicinity. We have baptized sixty-five; and we have reason to believe that there are many more who have "tasted that the Lord is gracious. As well as I recollect, nearly 80 have been baptized at the Gourd Vine. At F. T. meeting-house, the good work has lately commenced; 8 were baptized at their late monthly meeting. At Mount Poney, in the same country, a large number have been baptized: how many, I have not positively heard, perhaps not less than 30.

Mission at the *Saut de St. Marie*.—The following extract of a letter from Rev. Robert M. Laird, to the Editor of the *Pittsburg Recorder*, dated March 22, 1824, contains the latest information from the Mission at the *Saut de St. Marie*, at the outlet of Lake Superior, Michigan Territory.

"The appearances of an extensive and powerful work of divine grace at this post, were very encouraging about the beginning of the present year. Several, who were supposed to be converts from gross wickedness to a religious life have apostatized; but it is matter of thankfulness, that about twenty stand firm in the faith of the gospel. They give every evidence of being born again. Their deportment has been correct for almost three months, and their exercises of soul are scriptural and ardent; they wonder at their change; they glorify God daily; they see a preciousness in the word of God—a beauty in holiness—a suitableness in the plan of salvation—to which they were formerly blind."

Effect of the *African Free School* in New York.—"At every term of the court of sessions, many blacks generally from twelve to twenty, are convicted of crimes, and sent to the state prison or penitentiary. This school has been in operation several years, and several thousand scholars have received the benefits of a good thorough English education. And but three persons who have been educated here, have been convicted in our criminal courts!"

Value of Missions.—The late chief Justice at Sierra Leone stated, at a quarter session a little time before he died, "That, ten years ago, when the population of the colony was only 4000, there were 40 cases on the calendar. He congratulated the magistrates and grand jury on the moral improvement of the colony. There was not a single case from any of the villages under the superintendence of a missionary or schoolmaster."

Slave Trade.—It is stated that a vessel arrived at Mantanzas the last week of April, from Africa, with one hundred and forty slaves on board.

Slavery in Illinois.—Letters from Illinois, state that a party rages in that State, with respect to a Convention for the purpose of introducing slavery. It is said that both parties are equally confident of success. Such is the feeling, that the ordinary intercourse between families who are divided upon this question, is interrupted.

Emancipation.—The General Assembly of Rhode Island have assented to the resolution passed some time since by the State of Ohio, which provides for the gradual emancipation of slaves in the United States. The Assembly express an opinion, that a system of foreign colonization might be adopted, that "would in due time effect the entire emancipation of the slaves in our country, without any violation of the national compact, or infringement of the rights of individuals."

PASTORAL ASSOCIATION.

A new Minister's meeting denominated the "Pastoral Association," was organized in Boston, on Thursday of Election week. It "consists of the Evangelical or Orthodox Congregational Ministers of Massachusetts," and such "Evangelical clergymen of other denominations, and from other states, as may be admitted by special vote." Its object is, to promote, by such efforts as its members are able to make, and which are especially directed to this purpose—a knowledge of *Pastoral Theology* among the Ministers of the gospel; by which is meant a knowledge of the particular duties incumbent on them as Pastors, and of the best means requisite to the proper discharge of them, in respect to their studies, their public performances, and their more private labors." The Association is to meet annually in Boston, on Election week; when a Sermon on "Pastoral Theology" is to be delivered, and such practical questions will be discussed, as are regularly brought before the body.

The officers of the Association for the present year, are, Rev. Dr. PARISH, Moderator; Rev. Enoch Pond, Secretary; Rev. Benjamin B. Wisner, Treasurer; and Rev. Messrs. Fay of Wintertown, Edwards of Andover, and Green of Boston, Committee of Arrangements. Rev. Dr. is appointed to preach the next year, Dr. HUMPHREY the year following.

POLITICAL.

FOREIGN.

Latest from Europe.—By an arrival at N. York, London papers have been received to April 23.

"The situation of Spain is as deplorable as ever." Some Frenchmen have been assassinated in Spain. Accounts from Paris state that passports have been granted by the French authorities in Spain to more than 200 of the first families, for France, in consequence of the persecutions of the Royalists. In the course of the last month, several vessels, chiefly French, and one of the latter a frigate, quitted Cadiz with Spanish families, and specie to the amount of nearly three millions of piastres.

The Spanish slave ship *Virgin*, 14 guns, having on board between 300 and 400 slaves, has been captured near Algoa Bay, by the *Baracoota* sloop of war. Several of the crew of the former were killed.

It was reported that Austria was willing to acknowledge the independence of South America. The differences between Russia and Turkey have again become interesting. The former is assembling a large army, & the latter talks of sending 100,000 men to the army on the right bank of the Danube.

The Greeks continue successful and have lately taken Lepanto, with much valuable property. An agent of the Greek Committee in London, has sailed from Portsmouth, with near \$200,000 for the Greeks.

The British Parliament has just appropriated \$100,000 for Schools in Ireland. There are 4484 students at the Colleges in England.

Charles Waterton, Esq. has proceeded from England to S. America, to superintend the formation of a Canal across the isthmus of Darien.

Government have ordered a commission to inquire into the actual state of the peasantry in the county of Galway, a portion of them being represented to be in a state of actual starvation.

The wife of a man named Kehoe, and another female, were burnt to death recently in a cottage, in the county of Wexford, which had been set on fire by some nightly marauders. Not a vestige of their remains was to be seen after the fire.

Algiers.—By the last intelligence, the British Admiral, H. B. Neale, was off the port of Algiers, in the *Revenge*, with five frigates: the Dey had refused to treat, and was making preparations to sustain a bombardment. For this purpose he had dismantled the vessels of war which were in the Bay, and had drawn them under the Mole. He had also commanded an immense number of troops from the interior to man the fortresses. It is reported, however, that the officers of the Dey are determined to resist his authority, as they are by no means disposed to undergo the horrors of a bombardment. An attempt was made on his life on the 15th of March, from which he narrowly escaped.

The British Government has declared the port of Algiers to be in a state of blockade, by a decree, dated April 13; and that all measures will be adopted which are authorized by the law of nations, for carrying that decree into effect.

Earthquake in Jamaica.—A tremendous shock of an earthquake was felt at Kingston on the night of the 10th of April, which caused great alarm among the inhabitants, who simultaneously rushed from their houses. Immediately after the shock had subsided, the Spanish, Portuguese, English and German churches were opened, and filled by persons of all sects, eager to return thanks to the Almighty for their escape from such imminent danger. Several houses sustained injury. The earthquake was felt with great force at Spanish Town and Old Harbour. There was a second severe shock on the right of the 13th, and a slight one on the morning of the 14th. The same shocks were felt at Port Maria and Falmouth. At the latter place the shocks lasted from 35 to 40 seconds, and consisted of four distinct horizontal undulations, in a southerly direction.

The bill for making Slave Trading Piracy, having passed the British House of Commons, the *London Courier* remarks—"It is a singular fact, that a bill of precisely the same tenor as the present, was several years ago actually drawn up and prepared; but the public sentiment at that time, did not accord with the passage of such a bill."

Piracy.—The American schooner *Florida*, for Philadelphia, sailed from Matanzas, on the ninth of May, & in sight of the port was taken by three piratical boats. A lumber loaded schooner, name unknown, was taken at the same time, but being released two hours afterwards, she gave information to the United States steam brig *Sea Gull*, which immediately went in pursuit. On the 10th of May, spoke the schooner *Florida* in company with a piratical schooner, and three boats, which the *Sea Gull* had captured.

The British ship *Hussar*, and sloop *Icarus*, destroyed lately, at the Isle of Pines, two piratical feluccas and several schooners, and put to death six pirates, and made five prisoners. The pirates had killed a Lieutenant, Midshipman, and four men, in a gig, which they had captured, belonging to the *Icarus*.

About the 15th of March, the British schooner *Spring-Bird*, of Honduras, was captured by piratical boats, with twelve men, about 45 miles to the northward of Honduras. A boy belonging to the *Spring-Bird* jumped over board, but did not learn the fate of the crew. The pirates manned and fitted out the *Spring-Bird*, and about the 25th of March captured another British schooner, and murdered all on board but two. The pirates are said to be quite numerous in the vicinity of Honduras, & the island Cosumel, which is their rendezvous.

DOMESTIC.

Burlington College Burnt.—On Thursday morning last, the College at Burlington took fire by a spark from the chimney, and was burnt down. Most of the books, apparatus, and room furniture, were preserved. Rooms are to be provided in town for the students, and the duties of the college continued.

Death by Lightning.—On the evening of the 3d ult. a tremendous storm of rain, thunder and lightning, was experienced at Otisco, Onondago Co. N. Y. and Mr. Summer Atkins, son of Mr. Chauncey Atkins, was killed. He was standing near the fire-place, when the lightning descended by the chimney, struck him on the breast, and went down upon his body and right leg to the floor. He fell, and immediately expired. Three other persons in the room were uninjured. The funeral sermon was preached by the Rev. Mr.

Keep of Honor, from these words—"Be still, and know that I am God."

Another house was struck in Otisco, and some cattle were killed. The storm is described in a letter as being the most terrific ever known in that place. "The heavens seemed to be all in a blaze, the heavy peals of thunder were incessant, and it appeared as if the day of judgment had arrived."

Fatal Accident.—Silas Ward, of Berkshire county, Mass. was lately killed by the bursting of a gun at a military election. Lyman Webster and Whiting Russel of the same county were dangerously wounded. Ward and Webster were in the Meeting-house at the time the gun was discharged, and they received their wounds from pieces of the gun, which passed thro' the wall of the house.

Casualty.—While Mr. George Hopkins was adjusting the load of a waggon, the body of which was not fastened to the fore axle-tree, the waggon tilted and the unhappy man was thrown to the height of ten feet—and in falling his head was badly fractured against the axle-tree. He has undergone a surgical operation, and hopes are entertained of his recovery. [Profr. American.]

CONGRESS closed its session on Thursday, last week, and adjourned to the first Monday in December next. A list of the Acts passed will be given next week.

MASSACHUSETTS LEGISLATURE.

On the 26th inst. the Members of both branches of the General Court assembled, according to the Constitution, and after the oaths had been administered, Pelham W. Warren, Esq. was chosen Clerk; and William C. Jarvis, Esq. Speaker of the House, by an unanimous vote. Mr. Jarvis having addressed the House, in a pertinent speech, took the chair.

In the Senate, The Hon. Nathaniel Sillaber, of Salem, was elected President without opposition, and Paul Willard, Esq. Clerk, by nearly a unanimous vote. (A committee was appointed to inform the Governor that a quorum was assembled. His Excellency soon after came into the Senate Chamber, and administered the customary oaths.)

The whole number of votes for Governor, legally returned, was found to be 73,051—of which 36,650 were necessary to a choice; his Excellency WILLIAM EVERTS, had 33,650; the Hon. Samuel Lathrop 34,210,—there were scattered 490. The votes for Lieutenant Governor were 72,227—of which the Hon. MARCUS MORTON had 38,017 votes, Hon. Richard Sullivan 33,987—and 223 were scattered.

At noon the Governor and two branches of the Legislature went in procession (escorted by the Independent Cadets,) to the Old South Church, where a pertinent discourse was delivered by the Rev. Mr. Sharp. The Executive and the two Houses were then re-escorted to their Chambers.

On Thursday a committee was appointed to present the thanks of the House to the Rev. Mr. Sharp for his excellent Election Discourse, and to request of him a copy for the press. The Committee afterwards reported that they had obtained the Sermon, and that it was in the Press.

Amherst College.

On Friday the petition of the Trustees of the Institution at Amherst, praying for the passage of a law, giving to that Institution Collegiate powers, came down from the Senate. A motion being made to refer it to a joint committee, as agreed upon in the Senate, Mr. Dewey of Williamstown moved that the further consideration of the subject be referred to the next session; and assigned as reasons, the interest which the subject excited, and the impracticability of discussing it the present session. Col. Valentine, of Hopkinton, Messrs. Sweet and Sumner of Boston, and Shaw of Lancaster, opposed the motion as unusual and uncourteous, if not unprecedented in Legislative proceedings. Messrs. McKay of Pittsfield, and Lyman of Northampton then moved, as amendments to the motion, that it be referred to a committee, with instructions to report a reference to the next session. These amendments were considered as not in order; and Mr. Dewey at length withdrew his motion. The question of concurrence was then taken, and agreed to by an almost unanimous vote; and Messrs Willard, of Fitchburg, Robbins, of Amherst, Dewey of Williamstown, and Pope, of Sandwich, were joined to the committee of the Senate. So the petition was referred to a joint committee of both Houses. A remonstrance on the part of Williams College, and more than thirty petitions from subscribers to the funds of Amherst College in as many different towns, were referred to the same committee.

On Monday, 3 o'clock, the joint committee took the petition under consideration; when a very able plea was made by President Humphrey in behalf of the College. About 7 o'clock the Committee adjourned to 3 o'clock the following day, when they again assembled to pursue the investigation. After an examination of testimony, Hon. Bartlett Esq. of Williamstown, who appearing on the part of the opposition, spoke against the incorporation, and was followed by the Solicitor General in favor of the petitioners. On Wednesday the investigation was continued; on Thursday the Committee reported in favor of granting the Charter, and the Senate accepted the Report.

Mr. Sprague of S. from the committee on the subject, reported a resolve for the choice of Electors of President and Vice President by the people in a General Ticket on the 1st day of November next, one elector at least to be an inhabitant of each Congressional District; and should all the electors not be chosen by the people, that the Governor be requested to convene the General Court forthwith to supply the vacancies—it also provides for the choice of Representatives to the next Congress at the same time, and that the votes may be written or printed.

On Saturday, the two branches assembled in Convention for the purpose of electing Nine Counsellors. The whole number of votes was 213; necessary to a choice 107: Hon. *AARON HILL, had 172. *STEPHEN WHITE, Esq. 213, Hon. NATHAN CHANDLER 213, ABRAHAM LINCOLN 209, Hon. SOLOMON SNEAD, Jun. 210, Hon. *NATHAN WILLIS 212, EZEKIEL FISHER 171, THOMAS WESTON 212, *RUSSELL FREEMAN, Esq. 210—& were declared to be elected. [New Members.]

The two Houses met in Convention for the choice of Secretary of State, and Treasurer. The whole number of votes for Secretary was 250. Edward D. Bangs, Esq. of Worcester, had 126, and was elected. The whole number of votes for Treasurer was 258. The Hon. Nahum Mitchell had 179, and was chosen.

On Monday, at noon, the two Houses having assembled in the Hall of the Representatives, his Excellency the Governor came in, accompanied by the Lieut. Governor and Council, and Secretary Bradford, and delivered his SPEECH, from which we make the following extract:—

"Should it be thought expedient at the present session to revise any of the general laws, those which relate to the militia, and insolvent laws, appear to be entitled to preference. With respect to the latter, after much reflection, I cannot persuade myself that the incarceration of the body of a debtor, willing to surrender in good faith, the whole of his property, can be necessary to the purposes of justice, or is consistent with the principles of humanity or good policy."

"The state of the Treasury will be laid before you, from which it will appear, that all the money which was authorized to be borrowed to pay the State of Maine, has been repaid; that the only debt against the Commonwealth amounts to \$39,500, bearing an interest of 4 1-2 per cent, and that on the 24th of May, the cash on hand in the Treasury, amounted to \$24,746."

Deaf and Dumb.—The Senate concurred with the House in giving instructions to the Committee on the petition of Thomas Kollock, to report on the subject of the education, by the Public, of all Deaf and Dumb persons from 12 to 21 years of age.

The Rev. DANIEL SHARP was elected Chaplain by both branches of the Legislature; he accepted the appointment of the Senate; and Rev. WM. JENKS was afterwards chosen by the House. The two Chaplains were requested to interchange their official duties.

DEATHS.

In Boston, Catherine Amory Otis, aged 11, daughter of Joseph O. Esq.; Eunice Goddard, daughter of Thacher G. Esq.; Miss Mary Dana, 4; William Wallis, Jr. 3 y. son of Capt. Wm. W.; Mr. William Finch, 42, a native of Essex, Eng.; Mrs. Hannah Curran, wife of Mr. Anthony C. 40; Mrs. Sophia Batchelder, 24; Carolina A. Minot, child of Mr. John M. 3 y.

In Roxbury, Miss Ellenor Maria, daughter of Mr. John Williams, 17.—In Charlestown, suddenly, Elizabeth, daughter of Mr. John Kidder, 9.—In West Cambridge, Mrs. Deborah, wife of Mr. Nehemiah Cutter, 68; Mrs. Sarah C. Pierce, wife of Mr. Abner P. 25.—In Dorchester, Mrs. Sarah, wife of Mr. William F. Williams.—In Cambridge, Mr. William S. Gray, formerly of Salem.—In Newton, Mr. Isaac Townsend, 17, son of the late Mr. Timothy T. of Boston.—In Newbury, Mr. Daniel Wells, 46.—In Belleville, Mr. Charles S. Doyle, 54.—In Cohasset, Mrs. Sarah Hewes, formerly of this city, 79.—In Marlborough, Mrs. Merriam, wife of Mr. Thomas M. Brown, 38; Mr. Amos Thompson, 21.—In Hamilton, Mr. Ephraim Dodge 52.—In Templeton, Mr. William Bentley Sanger, 29.—In Sherburne, Mrs. Jane Blodgett, relict of Dr. Samuel B. 35.—In Newburyport, Mrs. Hannah Pettingell, wife of Mr. Joshua P. 74.—In Providence, Mrs. Waite Greene, wife of Dr. Thos. G. 55. In Portsmouth, Mrs. Jane Parker, relict of Capt. Mathew P. of Boston, 62.—In Gorham, Me. Hon. Stephen Longfellow, 74.—In Portland, Madame Sarah Bradbury, 84, relict of the Hon. Theophilus B.—In Kingston, Major Seth Drew, 76.—In Lexington, Kentucky, Rev. W. T. WILLET, Priest of the Catholic Church.

In Attleborough, on Friday last, James Cummings, late of Burlington, N. Y. aged 15. While employed with three others in fitting a new post to a shed, the whole building unexpectedly fell, and his head was crushed between two of the timbers. Tho' he was instantly extricated, no signs of life appeared. The others escaped uninjured.

BOSTON HANDEL AND HAYDN COLLECTION OF CHURCH MUSIC.

JUST Published, a neat edition of the above classical work, enlarged and greatly improved. Among other improvements, the notation of the actual degree of velocity in which each tune should be performed, by the Metronomic Scale of Maelzel, the principle of which may be adopted without the Metronomic itself, by the use of a stop-watch, is very important. This work has received the approbation of some of the first Professors in our country. A gentleman highly distinguished for his musical taste, in a late letter to the Editor, remarks, "The more I examine and compare the arrangement of the parts by which the genius (if I may so call it) of each particular air is assisted, not counteracted, and the oftener I hear the chaste and devotional effect of these classical compositions when rightly performed, the greater, far greater, is my admiration of the work, and I am persuaded that this mode of harmonizing will ultimately prevail."—For sale by RICHARDSON & LORD, 75, Cornhill. June 5.

VALUABLE BOOKS.

JUST received and for sale by LINCOLN & EDMANDES, No. 53 Cornhill, Clarke's Caesar, Chalmers' new volume Sermons, Muhlenberg on Grasses, Hallam's Middle Ages, Franklin's Narrative, Cowper's Private Correspondence, Catechisms for Sabbath Schools, Cumming's Questions on the New Testament, McDowell's Bible Questions, Dr. Baldwin's Catechism, 60 cts. dozen, Baptist Catechism, 60 cts. doz. Lincoln's Scripture Questions, \$4, 50 per 100; Dr. Watts' Catechism, \$2, per 100. Evangelical Catechism, \$1, 20 per 100. May 29.

SABBATH SCHOOL BOOKS.

WILLIAM HYDE has for sale at his Bookstore, in Portland, Maine.

	Price per dozen.
Cummings' Questions,	3 50
McDowell's Bible do.	3 00
Union Catechism,	3 00
Burder's Sermons to Children,	6 00
Not's do do	5 00
The Catechist,	6 00
Little Oase Captive,	3 50
The Ayah and Lady,	3 50
Lilly Douglas,	3 50
Female Sunday School Teacher,	3 00
Recaptured Negro,	3 00
Italian Convert,	3 00
My Friend's Family,	2 50
Pleasing Moralist,	3 50
Present to Youth,	3 00
Fenelon's Reflections,	2 25
Price per Hundred.	
Friendly Instructor,	8 00
Pious Harriet,	8 00
Virtue in a Cottage,	8 00
Emerson's Evangelical Primer,	7 75
Wilbur's Sabbath School Catechism,	7 75
Cottage Girl,	6 00
Shepherd and Flock,	4 50
Little Henry and his Bearer,	6 00
The Raven and the Dove,	4 50
The Caskets,	4 50
Pious Thresher,	4 50
The May Bee,	4 50
Memoirs of Mowhee,	4 50
Cottage Boy,	4 50
Original Hymns,	4 50
Poems for Children,	6 00
Henry Fairchild,	4 50
Ellen,	4 50
Mary Mordant,	4 50
Mary Hallum Huntington,	4 50
The Bible Boy,	4 50
Shepherd's Son,	4 50

POETRY.

Lines written on hearing Rev. Mr. SUMMERFIELD.

By W. B. Tappan.

I saw the Evangelist of God ascend
The holy place. He stood in the beauty
Of meekness—He spoke, and on my heart
Fell accents glowing with the prophet's fire.
I heard thee, mighty one! and was afraid,
Yea, trembling, listened; for methought no voice
Of mortal mould could thrill my bosom thus.
O, sweet as angel's music were the tones
Which breathed their Gilead on the wounded heart;
Strengthened the weary—bade the broken come
To Sion's fountain and in faith be whole.

I wept o'er blighted hopes—but thou didst draw,
A willing captive, my adoring soul
With thee, to brighter regions, where the dream
Of full fruition lives, nor is unreal.

I feared Death—but thou didst deck the foe
In lovely garb; with softest beauty clad,
I saw him beckoning to the narrow house
Of rest, where spicy odours balm the air,
And resurrection's halo crowns the dead.

God speed thee, favored one! thy diadem,
Tis wreathed of gentleness, is thick bestrown
With pearls of nature's forming—they are tears,
Yea, tears of rapture, holy, and untold.

TIME AND ETERNITY—AN INFANT'S HYMN.

How long, sometimes a day appears,
And weeks, how long are they!
Months move so slow, as if a year
Would never pass away.

It seems a long, long time ago,
That I was taught to read;
And since I was a babe, I know,
'Tis very long indeed.

But even years are passing by,
And soon must all be gone;
For day by day, as minutes fly,
Eternity comes on.

Days, months and years, must have an end,
Eternity has none;
'Twill always have as long to spend
As when it first began.

Great God; an infant cannot tell
How such a thing can be,
I only pray that I may dwell,
That long, long time with Thee.

MISCELLANY.

For the Boston Recorder.

LETTER FROM THE SANDWICH ISLANDS.
Extracts from a Letter, written by Rev. William Richards to a friend in Northampton.

Honolulu, May 26, 1823.

Very dear Sir,—From these heathen shores, I send my thoughts across oceans and continents, and thus am compelled to travel a distance of eighteen thousand miles, before I meet with any of the companions of my earlier years. Still I find it quite as easy to think of friends, as when they were at the distance of only a few hours ride. Often have we, when walking the deck of our ship, looked away towards the land of our fathers, with emotions never to be described. Many a pleasant hour have we spent in repeating the names of those friends we have left, and many a tear has dimmed our eyes while recounting their kind offices. Often in the day time do we look upon the sun, and at night upon the stars, and delight to reflect that they are the same which shone upon us while with you, and the same which still shine upon our parents and beloved friends, whom we expect to see no more. But though I thus speak of dear absent friends, you will not think us discontented. It is far otherwise. Could you sit with us but for an hour, you would perceive that we are happy.

I will mention a few of the many things which we daily see and hear, calculated to animate all our hearts. On Sabbath morning, two weeks ago, one of the principal women, a Princess of authority, came very early to meeting, and called at the mission house. On being told it was early, she replied, "yes, but God was in my thoughts, and so I came." While she was standing in the spaceway, some of the female missionaries came. She put her arms around them and said, you have left your good mothers in America, and have come here to do good. You have no mothers now—I will be your mother. The Princesses have often been heard pleasantly disputing with each other which should be the mother of the missionaries.

I will give you, as nearly as I can, an account of the conversation which Mr. Ellis had a day or two ago, with one of the old priests. "Do you suppose (said Mr. E.) that you shall live in another world when your body dies?" "No," (said the priest) "I do not—when I die I shall go to nothing, go to the dirt, shall I not?" "No," (said Mr. E.) "you will certainly live forever. Your body will go to the dirt, but your soul will live. When you were priest and used to pray, did you not think there was another world?" "Yes, but now I think I should go to the dirt." "Did you think all good and bad would go to one place?" "Yes, I thought there was but one place, and every body must go there." "But suppose you have one good chief, that loves all his people, never steals, never lies, never kills any one, and you all love him; and you have another bad chief, that takes away from the people all their money, and all their food, and goes to war, and every body hates him; do you suppose that both these chiefs would go to one place?" At this the priest turned his head, and appeared in a deep study. At length he said, "Why, we never have any such good chiefs here; we are all bad, very bad; I think we shall all go to one place." "No," (said Mr. E.) "we shall not all go to one place; if you will come to our meeting we will tell you about the two worlds." "Mitai," (said the priest) "I will come." Since this conversation he has been constant at meeting, and says the new religion is very good.

I will give you another dialogue, which passed between the king on one part, and Tamunui Kiahama on the other. I must first inform you, that Rehoreho is often intoxicated, and sometimes on the Sabbath. All the chiefs are opposed to his drinking, and do not hesitate to express their feelings to him. They were speaking together respecting the observance of the Sabbath. The company said, "We shall be a happy people, when we all observe the Sabbath, and when we all go to meeting." "Yes, we shall (said the king) and we all shall do it very soon." "But the people must all leave off their work, they must bring no more wood and grass." "That they shall do," I will give the word, and they shall all keep Sabbath, and shall all learn to read and write." "But you must first set the example yourself, and then the people will follow." "I will set the example, I will keep the Sabbath, and my people shall keep it too." "Then you must lay aside your bottle, and drink no more rum." "That I will do; bye and bye I will drink no more." Similar dialogues are very common. The king is a very amiable and sensible man; he probably never even thought of its being a crime to get intoxicated until the missionaries told him. He is fast improving in very many respects, and we feel a strong confidence that he will yet become virtuous. We receive many interesting visits from him, and from the chiefs and their wives. They appear exceedingly pleased with the general information we give them. The other day several of them were at my house. We told them respecting the bridges across our rivers in America. They were exceedingly interested in the account, but still appeared to have an imperfect idea of them. We told them also, that there were ri-

vers in America as wide as from here to Kowahii, and as long as from here to the Marquesas. They raised their hands in astonishment, and laughed very heartily, but could hardly credit us. I have chosen these particulars because you will learn others from public communications.

ON FULFILLING ENGAGEMENTS AND PAYING DEBTS.

[From a Sermon by the late President Edwards on Exod. xx. 15. Thou shalt not steal.]

There are many ways in which persons may unjustly usurp their neighbor's property, by withholding what is his due; but I shall particularize at this time only two things.

1. The unfaithfulness of men in not fulfilling their engagements. Ordinarily when men promise any thing to their neighbor, or enter into engagements, by undertaking any business with which their neighbor intrusts them, their engagements invest their neighbor with a right to that which is engaged; so that if they withhold it, they usurp that which belongs to their neighbor. So it is when men break their promises, because they find them to be inconvenient, and they cannot fulfill them without difficulty and trouble; or merely because they have altered their minds since the promise. They think they have not consigned their own interest in the promise which they have made, and that if they had considered the matter as much before they promised, as they have since, they should not have promised. Therefore they take the liberty to set their own promises aside. Besides, sometimes persons violate this command by neglecting to fulfill their engagements, through a careless, negligent spirit.

They violate this command in withholding what belongs to their neighbor, when they are not faithful in any business which they have undertaken to do for their neighbor. If their neighbor has hired them to labor for him for a certain time, and they be not careful well to husband the time; if they be hired to day's labor, and be not careful to improve the day, as they have reason to think he who hired them justly expected of them; or if they be hired to accomplish such a piece of work, and be not careful to do it well, but do it slightly, do it not as if it were for themselves, or as they would have others do for them, when they in like manner entrust them with any business of theirs; or if they be entrusted with any particular affair, which they undertake, but use not that care, contrivance or diligence, to manage it so as it will be to the advantage of him who entrusts them, and as they would manage it, or would insist that it should be managed, if the affair were their own; in all these cases they unjustly withhold what belongs to their neighbor.

2. Another way in which men unjustly withhold what is their neighbor's, is in neglecting to pay their debts. Sometimes this happens, because they run so far into debt that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride and affectation of living above their circumstances; or through a grasping, covetous disposition, or some other corrupt principle. Sometimes they neglect to pay their debts from carelessness of spirit about it, little concerning themselves whether they are paid or not, taking no care to go to their creditor, or to send to him; and if they see him from time to time, they say nothing about their debts, because it would put them to some inconvenience. The reason why they do not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather choose to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases, they unjustly usurp the property of their neighbor.

Sometimes persons have that by them with which they could pay their debts if they would; but they want to lay out their money for something else, to buy clothing for their children, or to advance their estates, or for some such end. They have other designs in hand, which must fail, if they pay their debts. When men thus withhold what is due, they unjustly usurp what is not their own. Sometimes they neglect to pay their debts and their excuse for it is, that their creditor does not need it; that he has a plentiful estate, and can well bear to lie out of his money. But if the creditor be ever so rich, that gives no right to the debtor, to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is due without his consent, because he is rich and able to do without it, than it is lawful to steal from a man because he is rich and able to bear the loss.

VAIN THOUGHTS.

Perhaps Dr. Johnson never composed any thing so truly excellent, as his Prayer against inquisitive and perplexing thoughts. It is so wise and energetic, so philosophical and so pious, that it will afford consolation to many a sincere Christian, when in a state of mind to which it is believed, the best are sometimes liable. We insert it here, in the sure expectation that it will reach some heart which needs it.

"O Lord, my Maker and Protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thine hands, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please thee to continue me in this world, where much is to be done, and little to be known, teach me by the Holy Spirit to withdraw my mind from unprofitable and dangerous inquiries; from difficulties vainly curious; and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted; let me serve thee with active zeal and humble confidence; and wait with patient expectation for the time, in which the soul, which thou receivest, shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen."

From the Christian Gazette.

THE HOPE OF AN UNIVERSALIST TRIED.

Mr. — was once a regular worshipper in an orthodox church, and in common with other families of his flock, the pastor visited him, and in conversing with him, found him always pleased till he came to the idea of punishment, and particularly *Eternal punishment*. This particularly displeased him; he would always reply to the pastor, that he did not believe that God ever made any body to damn them. When conversed with about the influence of his conduct over his children, he became very angry, and denied that he was accountable for their misconduct. He quit, however, almost entirely attending church, and soon became intemperate. It was not long till in the course of God's Providence he was obliged to try the strength of his hope; he was called to die. When sick he sent in great haste for his old pastor. The minister not being at home, a second messenger was soon despatched after him. When the minister arrived and had inquired as to his views of entering into eternity. "Oh!" says he, "I am of all men most miserable! I pray for me—I've but a short time to live, and am altogether unfit to die." The grounds of his former hope now forsook him forever. After the minister had left him, which was at a late hour of the night, his anguish of mind and pain of body increasing, he sent before day light for a pious physician, and when he came, he begged that he would pray for him, with which he complied. He continued in this wretched state till near daylight, when he expired. Not quite twenty-four

hours were given him to prepare for eternity. He had been somewhat unwell before; but not considered dangerously so, till the day before he died. In the morning he was taken ill, in the evening was full of pain of body and horror of mind; and before the next rising sun was in Eternity.

"When distress and anguish cometh upon the wicked; then shall they call upon Me, but I will not answer—they shall seek me early, but shall not find me. Terrors shall make the wicked afraid. His confidence shall be rooted out. He shall be chased out of the world." Prov. 1. Job 13.

THEOLOGICAL GLEANINGS.

Preaching Christ.—Preach Christ Jesus the Lord, (as was the usual custom of the Apostles;) determine to know nothing among you people but Christ, and him crucified; let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify God, as manifest in the flesh; to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a provision to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to defend them and their services unto God; as a pure counsel, as righteousness to justify, as sanctification to renew, as redemption to save, and an inexhausted fountain of pardon, grace, comfort, victory, glory. In short, let Christ be the diamond to shine in the bosom of all your sermons.

Divine Teaching.—God teacheth by the Bible, and that is the best book; and by his Son, for he is the best master.

Prayer.—It is good parting with prayer, that our next meeting may be, either nearer heaven, or in heaven.

Let us direct our prayers to be left with the Lord Jesus, the great Mediator, and then they will be sure not to miscarry.

Serving God.—God delights in our serving him; not because he is the better for it, but because we shall be so.

Confinement from Worship.—If we cannot go to the house of the Lord, we may, by faith, go to the Lord of the house, and in him we shall be happy.

Contentment.—If, when Providence brings our condition down, grace brings our spirits down, we shall be easy.

Pride.—Most people had rather be told their fortune than their faults, or their duty.

Prosperity.—It is harder to know how to abound than how to be abased.

Scriptures.—Paul had no other rule of faith and practice but the scriptures; not tradition, nor the authority of the church, or infallibility of any man, or company of men, nor the light within, or human reason, but divine revelation; and, therefore, he was not an heretic.

UNITED DOMESTIC MISSIONARY SOCIETY.

It is the object of this Society to build up waste places, particularly in the state of New York. In the prosecution of this object, it does not employ itinerant missionaries; but encourages each destitute society to do all, in its power, for the support of a Pastor, and then engages the requisite additional sum.

The expenditure of the Society, during the last year, amounted to \$5,813. The number of Missionaries employed was seventy-eight. Of these fifty-one were employed for twelve months; seven for six; two for five; eight for three; four for two months; & six for a term of time not specified.

The Missionaries were located as follows:—ten in the city of New York, and forty-nine in other parts of the state; one in Lower Canada; one in Providence, R. I.; two in New Jersey; four in Pennsylvania; one in Ohio; and one in Missouri; and others under the care of the Utica and Cooperstown agencies, and the Union Society.

As to the success which has attended the Society's operations, the Directors say: "in many instances the incorruptible seed of the word has taken root—in many instances the good fruits of saving knowledge have become apparent; in some cases Revivals of Religion have ensued, and righteousness flowed as a river into regions destitute of the fear of the Lord."

But notwithstanding this success, the Report states that the Executive Committee, at almost every meeting are under the necessity of dismissing some urgent petition, when the grant of a small sum might give a minister to a growing neighborhood, and secure the regular preaching of the Gospel to thousands of perishing souls. To shew what a single individual may do, they state that the Rev. Dr. Porter of Catskill, has collected towards their funds, \$367.

METHODIST CHURCHES IN CONNECTICUT.

Extract of a letter from the Rev. S. Merwin, dated New-Haven, Ct. March 17, 1824.

Middletown is remembered in kindness by the Great head of the Church. Brother Bowen says, "the long-looked for period at length has arrived; God is reigning righteousness upon us." Convictions are clear and pungent. "The work is spreading." In a number of places on Durham Circuit, God is pouring out His Spirit. In Hadham, and in one of the parishes belonging to the town of Saybrook, the word of truth is taking effect. Sinners are awakened and brought to the knowledge of Jesus, who by the Grace of God hath tasted death for every man. Poughkeepsie is also sharing in the heavenly shower. [Meth. Magazine.]

PASSAMAQUODDY INDIANS.

The National Government has ordered a school house to be erected among them in Perry; and the Society for propagating the Gospel will furnish them with an Instructor this season, that the Indian children may be made acquainted with the English language, and the attention of the Tribe turned to agriculture. Those, who think favorably of this undertaking, are respectfully invited to deposit their articles of clothing at the Bookstore of Samuel T. Armstrong, Cornhill, that they may be decently clad for school. Some farming utensils would be gratefully received.

Boston, May 27, 1824.

Ordination.—On May 20th, the Rev. HORATIO A. PARSONS was ordained Pastor of the Congregational Church in Manchester, Vt. The exercises were as follows: Introductory Prayer by the Rev. Nathaniel S. Prime, of Cambridge, N. Y.; Sermon from Eph. iii. 8, by the Rev. Alexander Proudfoot, D. D. of Salem, N. Y.; Ordaining Prayer by the Rev. John Griswold, of Pawlet; Charge to the Pastor Elect by the Rev. William Jackson, of Dorset; Right Hand of Fellowship by the Rev. Charles Walker, of Rutland; Address to the Church and Society by the Rev. Mr. Prime; Concluding Prayer by the Rev. Mr. Walker.

CARDS.

Mr. WILLIS—Permit me, through the medium of your paper, to express my grateful acknowledgments to the Ladies of my parish, for their kind attention and benevolence, in presenting me with the sum of \$20, to constitute me a life member of the American Tract Society. WM. GOULD.

Fairhaven, May 6, 1824.

EMERICK HUNN gratefully acknowledges the receipt of eleven dollars, from individual Ladies in Sandwich, to constitute her a life member of the Boston Female Jews' Society. May 19, 1824.

Mrs. STEVENS, of Stoneham, gratefully acknowledges the receipt of ten dollars from the ladies of her husband's parish, constituting her a life member of the Female Society of Boston and vicinity for promoting Christianity among the Jews.

The Subscriber hereby expresses her obligations to Ladies of the Female Coat Society in Ward,

Mass, for the gift of ten dollars, to constitute her a member for life of the Female Jews' Society of Boston and vicinity. WEALTHY M. POSE.

May 24, 1824.

The members of the Female Education Society in the North Parish of Wrentham, having presented the sum of forty dollars to constitute their pastor a life member of the American Education Society, are hereby requested to accept his sincere thanks for this manifestation of respect to him, and love to the Divine Redeemer. MOSES THACKER.

May 24, 1824.

The Subscriber gratefully acknowledges the reception of thirty dollars, from the ladies of his Society, to constitute him a life member of the "American Bible Society." Whilst he is gratified with this mark of personal respect, he prays that the donors may find it "more blessed to give than receive;" and that the word of God, which they are aiding in sending to the destitute, may be blessed to the salvation of their own souls.

Natick, May, 1824. MARTIN MOORE.

AGRICULTURAL.

Corn Planting.—If you can afford twenty loads of manure to an acre, spread it, and plough it in; if you can afford but ten, put it in holes under the hill. Let the hills be from three to four feet apart, according to the strength of the soil. Take care to get good seed corn, and of a kind which is so early that it will get ripe. It is safest not to steep it in any liquor, lest it should rot. But, says the New-England Farmer, if it has become late in the season, pour boiling water on it, let it steep half a minute only, and be speedily cooled; and it will come forward two or three days earlier. To prevent birds and other vermin from pulling it up, steep some corn in a decoction of poke, or tobacco, and scatter it over the ground before the corn planted comes up; put a handful of ashes on each hill. White threads stretched over the field will protect it from crows. [Chris. Al.]

Method of raising Beets, of any shape you wish.—After your beds are made ready to sow, have a mould of the desired form and size, which press into the ground, then fill the hole with rich compost, and drop one or two seeds in the centre—the beets when full grown will be of the exact shape of the mould, and very smooth.

Boiling Potatoes.—An Irish Journal gives the following directions for cooking potatoes. Put them in a pot or kettle without a lid, with water just sufficient to cover them. After the water is come nearly to boil, pour it off, replace it with cold water, into which throw a good portion of salt. The cold water sends the heat from the surface to the heart, and makes the potatoes mealy. After they are boiled and the water is poured off, let them stand on the fire 10 or 15 minutes to dry.

Boils.—An experienced farmer, and one of the most extensive breeders in the country, states it as his practice, always to give his horses, particularly while in the stable, a handful of salt, once a week, to each horse. This he has followed for twenty years, and never knew one of his horses afflicted with the boils.

Corn shelling Machine.—We lately mentioned a machine for shelling corn, invented by Mr. Moon, of Bucks county, Penn. which would shell a bushel of ears in a minute. This fact was fully proved, at Mr. Joseph Higbee's, in presence of a number of citizens, who had been politely invited to witness the experiment. More than a half bushel of shelled corn was produced within the minute, by the labour of two persons.—The corn is taken off clean, and the cob left whole. The machine costs but seven or eight dollars; and must, we think, come into general use among those farmers who raise much corn.—American.

Feas.—To prevent bugs from injuring peas. It is important that they should be sowed neither too early nor too late. Col. Worthington, of Rensselaer county, New York, sowed his peas on the 10th of June six years in succession, and a bug has never been seen in his peas.

Vines.—A correspondent of the New England Farmer, in a communication concerning the proper mode of cultivating vines, states the following among other facts.

A neighbor of mine, last season, took me into his garden to see the effect of an experiment of his. He had planted his cucumbers in two rows, manured alike. In a part of them he had let but one vine grow in a hill, in a part two, and in another part three or more. At that time, where there was but one in a hill, the vines were very flourishing, all the leaves green, the cucumbers very fair, and he assured me that he had gathered from them as many, as from the same number of hills that had three or more vines in a hill. That part containing two vines in a hill was visibly different—they appeared less luxuriant than those of but one; and in that part containing three or more vines in a hill, they were apparently on the decline—the leaves had mostly become yellow, and some of them black.

Some time in August, 1822, I visited a friend in Salem, who had two considerable water-melon fields. One of them was cultivated the usual way, that is, in hills about three and a half feet distant, and with several vines in a hill. The other was planted in hills eight feet distant, each way, and but one vine in a hill. Both fields were well manured, and in good order; but the difference in the crop was as great as in the manner of their cultivation. In the first mentioned field the melons were of an ordinary size and quality, and the vines were much blighted. In the other field, where the hills were eight feet apart, the vines had no appearance of blight upon them, and the melons at that time, though they were not fully grown, were much the largest. When they were gathered, as I have since been informed, one of them weighed above forty pounds, and several between thirty and forty pounds each.

SUMMARY.

Navy appropriations.—The appropriations for the Navy, for the year 1824, are as follows:—For pay and subsistence of officers and seamen, \$847,442, 25; provisions, \$325,128, 75; medicine and hospital stores, \$25,000; for subsistence and allowances of every description, to officers, clerks, &c. at the navy yards and store stations, \$231,293 26; contingent expenses, 200,000; repairs, and wear and tear of vessels, 350,000; for improvement of navy yards, docks, wharves, buildings, &c. with authority to purchase a slip of land at Charlestown, Massachusetts, \$157,000; ordnance stores, including small arms, manufacture of powder, about \$50,000; ship's houses, \$78,500; pay and subsistence, clothing, &c. of the marine corps, 200,659; military stores, 5,000; medicines, instruments, &c. for the marine corps stationed on shore, \$2,369,71; other contingent expenses, for repairing barracks, and for building new barracks at Portsmouth, \$10,000. Total, \$2,458,292 97.

Fortifications.—For Fort Jackson, at Plaquemine, on the Mississippi, 110,000; for the Fort at Chef Mouteur, 100,000; for the Fort at Mobile Point, 95,000; for Fort Calhoun, 90,000; for topographical expenses, 26,000; for the projected work at New Utrecht, as one of the defences of New York harbour, 50,000; for the projected work at Brenton's Point, Rhode Island, 50,000. Total, \$521,000. [Star.]

American Indians.—It is ascertained that 471,417 Indians are connected with the United States;—120,000 of whom are scattered through the States from the Atlantic to the Mississippi; 130,000 between the Mississippi and the Rocky Mountains; and 170,000 between the Rocky Mountains and the Pacific. Of those who reside within the limits of the United States, 5000 are supposed to be in the State of New-York, consisting chiefly of Oneidas, Senecas, Onondagas and Tuscaroras, being the remnants of the former cou-

federacy of the Six Nations; 2500 of various tribes are in New England; 2400 in Ohio; and 45,000 in Indiana, Illinois, Michigan, &c.

Philadelphia, May 18.—Steam Boat Calamity.—The works of the *Etta* Steam Boat, had been inspected and overhauled, by an engineer sent from this city for the purpose last week, and not ten minutes before the accident, the engineer on board reported the machinery to be in perfect order. "All the deceased left New-York after 9 o'clock on Saturday, to attend the funeral in the afternoon, at Elizabethtown, of Mrs. Price, a niece of Mr. Furman. While they were at the house of mourning, an infant child of Mrs. Price, closed its eyes forever, and was placed by the cold bosom of its mother, in the same coffin, and deposited in the same grave. Mr. Furman was indisposed, and the family were anxious to return the same evening. The hour when they were expected had gone by, and he was anxious about their safety, and revolving in his mind what could have detained them, when the messengers arrived to communicate to him the sad tidings, and were soon followed by the dead bodies of his wife, daughter, sister and niece, who went from him in health the morning, but who were now returned to tarry a few hours on their way to the tomb. Thus were six relations of one family consigned to the "narrow cell," within the space of twenty-four hours.

KNOX ON EDUCATION.

J. CLARK, and WHIPPLE LAWRENCE, of Salem, propose publishing by subscription, in one octavo volume,

LIBERAL EDUCATION,

or a Practical Treatise on the methods of acquiring useful and polite Learning, by Vice-mistress Knox, D. D. late fellow of St. John's College, Oxford. Abridged from 11th London edition.

This work has long been ranked by scholars at the head of the numerous publications on the important subject of education. Yet in its original form, it is cumbered with much foreign, and is uninteresting matter, which has hitherto prevented its republication in this country. A considerable portion of the treatise was directed against certain abuses in the English Universities, or was intended to remedy local or temporary evils. These strictures can, of course, have no reference or application either to our civil or literary institutions; it has, therefore, been thought advisable to omit them. The copious extracts from ancient and modern writers, which our author has added in support of his own opinions, he was advised in the later editions published during his life, to translate. This task he undertook, but left unfinished, and the present editor has ventured to complete it; and as his object has been to render this excellent treatise accessible to every parent, and indeed to all interested in the subject of which it treats, he has rejected the originals, and retained the translations only. The other alterations made in the work are few and unimportant. With those who have already any knowledge of the treatise, it needs no recommendation; to others the subjoined testimonials to its merits, (see subscription papers) would render any additional remarks at least superfluous.

Conditions.—The volume will contain about 400 pages 8vo. It will be printed on a good paper and with a new type bought for the purpose. Price to subscribers in boards, \$1.75. To non-subscribers the price will be enhanced. April 25.

BOOKS.

DISCOURSES on the Commandments, and the Sacraments of the Baptism and the Lord's Supper, from the Lectures on the Catechism, by Archbishop Secker, with a Memoir of his life, and Sermon on Confirmation; price \$1 bound.

Two Sermons on the Holy and Apostolic Rite of CONFIRMATION. By the most Rev. Thomas Secker, L. L. D. and the Rev. J. P. K. Henshaw, A. M. with a short preparatory Catechism, chiefly from Dr. Comber's Companion to the Temple 27 1/2 cts.—DECISION, or Religion Must be All, or Nothing—60 cts. half bound.—Henry Miller, or the little Boy who was not brought up according to the fashions of this world. By Mrs. Sherwood. R. P. & C. WILLIAMS, Cornhill square.

Early in June will be Published, THE LIVES OF THE ANCIENT PHILOSOPHERS, translated from the French of Fenelon; with Notes and a Life of the Author, by the Rev. JOHN CORNACK, M. A.

This interesting and instructive Work, from the pen of the elegant and amiable writer of *Telemachus*, is scarcely known in the United States.—The lives of those of Thales, Solon, Pittacus, Bias, Periander, Chilo, Cleobulus, Epimenides, Anaxarchus, Pythagoras, Heraclitus, Anaxagoras, Democritus, Empedocles, Socrates, Plato, Antisthenes, Aristippus, Aristotle, Xenocrates, Diogenes, Crates, Pyrrho, Bion, Epicurus, Zeno. A Life of the Author is prefixed, by the translator, who observes in his Preface that "Such a work as the present has certainly been hitherto a desideratum in English literature; and whilst the press is daily issuing volumes in thousands, on subjects on which it is long since nothing new could be said; and on others, on which it was never worth while to say anything at all; the lives, opinions and maxims of the Ancient Philosophers, though the subject of frequent conversation, and often of dispute, have never been laid before the public, in a form, or in a language, accessible to general readers."

"In composing the Life of Fenelon, he had access to several scarce and valuable materials, of which the Life by the Chevalier Rolin, is no less rare than interesting.—Nothing is produced without authority."

That the illustrious Dr. Johnson thought such a work as the present wanted, and meant to supply the defect, appears from a paper which he left specifying among other works to be executed: "Lives of the Philosophers, written with a polite air, in such a manner as may divert as well as instruct."—Bennett's Johnson.

TERMS.—It shall be printed correctly and handsomely, on good paper, in a neat Duodecimo volume. Subscribers in boards, \$1. The English copy contains 500 pages and costs \$4 in boards. A reasonable allowance will be made to those who collect Subscribers and stand responsible for them, by R. P. & C. WILLIAMS, Boston, Mass. who will furnish subscription papers. May 22.

WAYLAND ON DIGNITY OF MISSIONS.

Cheap for Distribution. A Third Edition of "The Moral Dignity, of the Missionary Enterprise." A Sermon by F. Wayland, Jr. is just published and for sale by JAMES LORING, No. 2 Cornhill. Price 12 cts single, 120 per dozen.

Extract from a review of this "splendid and vigorous" production in the *Richmond Evangelist* and *Lit. Magazine*. "The reviewer after pointing out a few supposed defects in this sermon, remarks:—"We wish it to be distinctly understood, that had